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Jesus und das Alte Testament). The remaining pieces (*Das Offenbarungsansehen der Bibel*, *Die Bibel das Buch der Menschheit*, and *Geschichte der Bibel in ihrer Wirkung auf die Kirche*) are either recent or quite new. The whole book is one of rare depth and power.

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J. R. VAN PELT

CHRISTIANITY AND SCIENCE

IN a series of six lectures before Vanderbilt University¹ Professor Francis Henry Smith proposes a plan for "studying the connection between the Creator and his works" quite the reverse of the argument from design. He urges that we "start from Christ, who claims to be and whom Christians believe to be the center of the created universe," and argues: "If Christ be the maker . . . what kind of a universe have we the right to expect it to be? . . . Is it the world we have?"

It is of course not necessary that one who is set for the "defense and advocacy of the Christian religion" under the terms of the Cole foundation should use a scientific method; but it is remarkable that one whose theme is *Christ and Science* should adopt a method so thoroughly unscientific, one that has proved time and again to be utterly incapable of leading to sound conclusions.

The last three lectures deal with the topic rather remotely; only the first three therefore concern us. Somewhat disguised, these are in reality another effort to show the harmony between science and "revealed religion." "The voice of Christ, . . . uttered before science had an existence," is found to declare (in the creation stories) that "matter, energy, and life are superphysical in their origin;" the voice of science is alleged so to declare; whence "the irresistible inference is that the Bible is right: Christ did make the universe." The New Testament is in like manner justified of its children. "The perfect man of the New Testament" is characterized by humility, simplicity, love of truth, and faith; so is "the perfect man of science;" therefore "the voice of Nature is the voice of Christ."

Wonderful anticipatory "scientific hints" are discovered in both Testaments, though "one class of references . . . of necessity used the science of the times." That hard nut for the harmonizers, the creation of light before the sun, is thus cracked:

When God said, "Let there be light," may it not be that he spoke into being that vast treasure of potential energy in the universe, connected perhaps with

¹ *Christ and Science: Jesus Christ Regarded as the Center of Science*. The Cole Lectures for 1906 before Vanderbilt University. By Francis Henry Smith. Chicago: Revell, 1906. 240 pages. \$1.25.

universal ether, which has been the capital used for its transactions ever since? . . . The subsequent creation of sun and stars would only be the introduction of the mechanism by which this precious capital has been localized and transformed and radiated to serve the purposes of vision.

In the account of creation in Gen., chap. 1, the order of appearance of living beings is held to be "so like the teachings of present-day science" that it "demonstrates the superhuman origin" of the record. And this with Gen. 2:4-25 staring us in the face!

Paul's exhortation to the Romans to make of the body a living sacrifice is said to be illuminated by the fact that in our bodies the coexistence of constructive and destructive chemical changes is a condition of life.

And over Paul's twenty words (Phil. 11, 12) on working out our salvation he exclaims:

How wonderful that in twenty words the most precious truths of recent science [conservation, transfer, and transformation of energy] should be found concealed. . . . If you tell me that St. Paul could not have had such anticipation of present-day science consciously in his mind when he said these words, I am forced to believe that a greater than he was speaking through him.

This suffices to show the author's attitude. We can only deeply regret that his laudable desire to honor the Master should lead to the erection of such a tawdry temple of fallacious analogy and science falsely so called, founded on the sands of verbal inspiration.

The Scientific Creed of a Theologian is an English edition of a work by Dr. Rudolf Schmid, called forth from his leisure after retirement from the court chaplaincy.²

Himself assured that there is really absolute peace between the two supposed antagonists, by whatever name called—science and theology, knowledge and faith, modern culture and Christian conviction, or causality and teleology—convinced that "there cannot be anything at once true from a scientific point of view and false from the religious point of view and vice versa," yet recognizing the difficulties that arise in applying this conviction in practice, Dr. Schmid seeks "to prove that an adjustment is not only possible, but also absolutely essential."

His religious standpoint is that of rather liberal evangelical Christianity, with here and there traces of mediaeval theology. His scientific standpoint is that of a reasonably well-informed reader, without scientific training, who is willing to concede complete liberty of investigation and conclusion,

² *The Scientific Creed of a Theologian*. By Rudolf Schmid. Translated from the second German edition by J. W. Stoughton. New York: Armstrong, 1906. xxiv+251 pages. \$1.50.

and to accept anything probably true at its full value. Philosophically his antagonism to monism, and at the same time his failure to represent it truly, are obvious.

With such an attitude he discusses the usual grounds of conflict: creation, in three chapters; providence, prayer, and miracles in one; and the person of Jesus Christ in one. He faces the problems frankly as he sees them, and shows *a* position which a Christian who accepts current scientific beliefs may reasonably hold with respect to them. That position will not be shared wholly by the Christian who is at the same time a scientific man, nor by the Christian who is less instructed in scientific matters than the author. But it may be helpful to those who are now troubled by these problems, in leading them to see that, personal allegiance to Jesus Christ being assured, there is no necessary collision with science at any point, and that Christian faith and a rational scientific attitude are not mutually exclusive. That one attain precisely to Dr. Schmid's creed, scientific or theologic, is neither necessary nor desirable; but that all reach a point of view where faith's vision is not disturbed by finite inability to blend all the rainbow of truth into the white light of the infinite, is surely not an unreasonable hope. Many problems, therefore, must be deliberately pigeonholed to await further knowledge; if that waiting must extend beyond this life, is it not still reasonable to wait, and, waiting, to maintain a calm confidence that *this* is eternal life—to know the true God through Jesus Christ whom he sent?

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SOME INTERPRETATIONS OF THE SUPERNATURAL

Modern thought recognizes that its legitimate activity is confined to the limits of human experience. As with all other objects, so it is with the supernatural. We can have valid knowledge of it only as it enters or is implied in our experience. Within this, the proper sphere of thought, science has made remarkable progress in the last century, extending the operation of natural law to provinces before believed to be quite beyond its scope. Thus it has become hazardous to find evidences of the supernatural in particular events which seem impossible of natural explanation. For the triumphant scientist surprises us by discovering this explanation, and the vanquished theologian is forced to leave the field and seek elsewhere for traces of the divine. With good reason, therefore, enlightened theists are abandoning the order of events for the order of values. They find in man's moral nature, his ideals and aspirations, a truly super-